Church Universal

CHURCH CALENDAR

The General Intention Recommended by His Holiness, Pius X.

The Month of the Sacred Heart. S. Second after Pent.—St. Wil--[2, 1] John fil, 15-18; G. Luke, xiv, -16-4,202 for conversions, SS. John and Paul.—390,346 for

T. St. Ladialaus.-149,410 for the

W. St. Irenaeus.—211,891 for spirit-SS. Peter and Paul.-141,755 Peast of the Sacred Heart.

THE MONTH OF THE SACRED

HEART. HEART.

In the first day of June, there came ine from a dear friend a gift of that the volume, the Manual of the Sacred and. It came breathing forth the minus personality of the giver—a more loving forethought had pasted and one of the fly-bayes a beautiful one on the Sacred Heart of our Lord, the blessed mother and of St. Anthony, is loving thought of the giver, thus mirrly and tactfully shown, made the from to be prized, as a gift in the next sense of the word, even had it was other than the treasure bouse of votion that it is, illustrating the beautiful the power of prayer.

nd the power of prayer. he does not know the beauty, the read the indescribable, inexpressible distinction of prayer, the "golden chain in the fect of God," whose every is comented with the love which from the Heart of Our Lord? Did faith strengthen us to believe that so, how might we find courage to that the prayers that we so imposely and also at times improperthe power of prayer. lly, and alas, at times, improper pay would even be heard, much that our poor thoughts should be lated into the beauty of Divine munication, should be strong to sel the Tulfillment of our supplica-Surely of the record of answered ould not contain it. As for our world prayers, let us know that it If with them and us. A certain criting late in life, lifted up her or sing late in life, lifted up her in fervent thanksgiving to God, for answered prayers, but for the answered prayers. She had come as! to pray. In perfect spirit, "Not will, but Thine, be done."

oughout the beauteous month of

broughout the beauteous mouth of so, let us try to fix the eyes of our lets upon the sweet and wondrous to for the meditations of this into of devotion. "Behold the Heart ich has we loved men."

Sweet Heart of Jesus, on this day arch act I do, each prayer I say, it sufferings that wait for me, a union with the Mass Divine. For each intent and wish of Thine through Mary's Heart I offer Thee. To me Thy saving grace impart and with Thy love inflame my heart. Lydin Wright, in Catholic Universe.

MIXED MARRIAGES.

The one impediment above all others the church has to deal with most freonly in the states arises from the resus of religion in the contracting ties. Too many non-Catholies in when choosing a wife are attract-

workingman may have his cause plead-

workingman may have his cause pleaded gratuitously.

Divorce and dispensation differ, toto coelo, in nature and consequence. Dispensation is anteredent, removing the impediment to make marriage indissoluble till death, divorce is subsequent dissolving the bond, and it may be repeated again and again by the same parties. The impediments of the Catholic church generally arise from peroffic church generally arise from per-manent conditions in which a man finds himself, and over which he has little if any control, whereas divorce owes its genesis to human weakness and pas-sion.—Catholic World.

PARISH AREA, 13,000 MILES: CATHOLIC POPULATION, 200

Life of a Pastor in Charge of a Vast District In Oregon.

Life of a Pastor in Charge of a Vast

District in Oregon.

(Father M. J. Hicken. in Occidental Magazine.)

Kingsley is a small village of some half a dozen houses in about the center of Wasco county. Oregon, and twenty-five miles from The Dalles. Two and a half miles from this vallege there is a small frame church, and a frame house, where the priest reaches this fsolated little home, dusty and thred in summer, or half frozen in winter, after six hours' Staging from The Dalles, he proceeds to oben up the house for ventilation, shut for a month or more. He next kindless a fire, gets his buckets and goes some 500 yards for water to a neighbor's in the ravine or ranyon near by. But he enjoys one great luxury which can never be appreciated by one unfamiliar with our novel conditions and surroundings. He can go out on his front porch and take a most refreshing, generous wash—undisturbed and unobserved by living things, save, pethage, by the ubiquitous jackrabbit or hungry cayote. Kingsley parish embraces all Wasco county except The Dalles and a narrow strip along the Columbia river to Hood river; all Sherman county and at present the counties of Crook and Wheeler—over 13,000 square miles. The total population of these four counties is only 23,083, and the Catholic population cach—Dufur. Wasco, Moro (the county seat). Grass Valley, Kent, Shaniko, Antelope—in all of which there are but four Catholic family, or, I believe individual. There is not a Catholic 'In business' or in the "professions' in all these towns, hig or fittle. But we labor on undismayed, traveling from one Catholic family, or, I believe learning to non-Catholics, hearing confessions and celebrating mass when and where we can. Occasionally we "gather in a stray sheep," and sometimes we are rewarded with a good conversion. Usually it takes three weeks or a month to make the circuit of our missions. "But," said a dear friend to us once. "how do you reach these terrible places—these mountains and canyons—how do you travel?" "Weit," we replied, jocularly, and we "gather to defect the country of the country

CATHOLIC SINGERS IN

Violation of the First Commandment,

The courbe has to deal with most free contracting the courbe has to deal with most free contracting and the sounce of religion in the contracting contracting the many most-choloids, in the contracting the c

he did not give to man the power of changing his teaching, and that we cannot conscientiously take part in any other form of worship. They respect our belief and never ask us to take part in union services which are so often a feature of opposite sects among non-Catholics. This does not prevent any social intercourse with others of a different faith, which is encouraged, as is all that promotes harmony and good will among neighbors and fellow-citizens. The honest Protestant married to a Catholic respects her belief, and will not ask her to attend his church. Does not ask her to attend his church. Does he not lose respect for the person who will act against her bellef for mercen-ary purposes? Is the financial gain sufficient to recompense for the loss of re-

ary purposes? Is the financial gain sufficient to recompense for the loss of respect the peace of mind?

No: It is not a violation of a law of the church, this singing in a non-Catholic church; it is the direct breaking of the first commandment of God, given centuries before the church was established. The church is powerless to chauge this law.

This reference to the respect in which. Catholics are held by their non-Catholic brethren suggests another thought. In every community, large or small, the Catholics who command universal respect are those who most strictly and exactly live up to the rules of their church, who admit no componities in principle or practice. Their position is known on every question, and they are spared useless approaches on dubious propositions. They are on the best of friendly terms with their fellow citizens of all creeds, and are looked upon as pillars of the state as well as of the church. Model citizens these, active and energetic in public life, always on the side of law and order! Unswerving loyalty to the teaching of their church has compelled the high esteem in which they are held. Our young men and women may well pattern their lives affhas compelled the high esteem in which they are held. Our young men and women may well pattern their lives after those of these glants of principle, and reflect that—to say nothing of the loss of their own self-respect—no mercenary motive in forsaking ideals will win even the regard of others.—The Guidon.

WOMANIY WOMEN

Some day men and women will both realize that gentle moral lives are best for women; then they will become conscious of the fact that they can get the most out of life when they live the lives of gentle women. It is a pretty old word. Prettier, I think, than "laddes." And it seems to me that you and I would rather have our daughters be that today than anything else. Wouldn't you? I would. To be gentle and to be a woman means to be everything to those about you. And to be a woman without being gentle—well, do you like the type? I do not. I do not. I like manful men and womanly women. But I do not like the "advanced woman." Her speech and walk are alike strident. She has lost all that is best in woman, and gained all that is worst in man. There really is no place for her. She does not care for a home. She is not a builder of homes. home. She is not a builder of homes And what will the world do whe homes are done away with?—Th Catholic Sentinel.

ENGLISH GOVERNMENT IN IRE-LAND.

(From the Dublin Weekly Freeman. On the order for the second reading of the finance bill in the house of commons on Monday evening the member for North Dublin moved his amendment regarding the continued injustice to irreland of the financial arrangement between Control Paris and this continued for the financial arrangement between Control of the financial arrangement tween Great Britain and this country.
Mr. Clancy again, very properly, reminded the imperial parliament of some of the historical aspects of the case. He charged that the returns presented to the fluancial relations commission we deliberately prepared by the treasury in order to make out that Irriand was paying two millions less than she was actually paying. In the last hundred years, he also pointed out, Ireland's actual contribution to the treasury has

which we have just built at Wasco was almost the red, red rose of royal June. That symbolizes the wealth of five and sweetness of the Sacred Heart! Using and Times. It is the first Catholic church in Sterman county, and with the exception of the price of the sun and concord; and religious zeal for their perfection.—St. Francis Borgia.

Came upon the Heart of Jesus, who died for thee; and his evident love, stronger than death, more vigorous than life, will expel fear, will remove district, will cast aside faint-hearted domain. The Heart of Christ is still warm in its affection for those who love it. It is flushed to the natural first affection for those who love it. The Heart of the makes and the form the sake. It throbs with tendences for these who, in the mides of the widely-scattered little country like Ireland, this is affection that it is faithful and kind and true.—Catholic Record.

The chancellor of the exchequer made PROTESTANT CHURCHES on of the First Commandment, cipation in False Worship.

The chancelor of the exencular made no attempt to meet the arguments that had been put forward by Mr. Clancy and the Irish members. The house, he said, had not yet heard what it actually was that Ireland contributed toward the joint expenditure of the two countries. That is true. The accounts are

ment." The net result of the debate, so far as the government is concerned, was a promise by Mr. Chamberlain to with the chief secretary for "consult with the secretary for Ireland as to what economies might be effected, and what proportion of the accruing money should be devoted to improving transit and other purposes which commend themselves to the Irish people." This is the reply of the purliament of Westminister to the desper-ate case of the Irish nation, being bled to death of men and money!

TRAINED NURSES.

(Special Correspondence.)
On the evening of the 31st of May, at the Foley Guild Hall, Kalamazoo, Mich., St. Camillus' School for Trained Nurses, under the auspices of Borgess Hospital, graduated a class of lay nurses. An excellent programme was presented and addresses made by several physicians and others. This is the sixth class graduated from Bor-gess Hospital. The standard of this gess Hospital. The standard of this training school is second to none in the country. It is under the direction of the Sisters of St. Joseph. The course is three years, and the graduates become very efficient in their ates become very efficient in their chosen vocation. Another class is in the process of formation, for which applicants will be received. The young lady graduates and the Sisters have every reason to feel proud of their efforts in this noble cause for the hetterment of humanity.

BEAM IN THE PROTESTANT EYE.

Here is the concluding paragraph of an article by the Sucred Heart Re-view's scholarly Protestant contribu-tor, Rev. Charles C. Starbuck: "The whole Mistory of Scottish Pro-testantism, therefore, after its estab-lishment down to Mary Stuart's death. lishment down to Mary Stuart's death, is one long tissue of insidious intrigue agains the lawful sovereign of the land, and heir of a greater land, aiming first at her power, than at her crown, and finally at her life, on the one ground of the interest of the new religion. Here is the beam in our own eye.

The great danger of taking life too easily and taking it too hard, how difficult it is to balance that!

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SALT LAKE CITY, UTAH.

TIME TABLE EFFECTIVE MAY 1ST. 186.

DEPART DAILY From Oregon Short Line Depot. Salt Lake City. 6-For Stockton and Tintic 7:45 a m

No. 5-For Stockton and lines (24) a m. District
No. 33-For Provo. Mercur.
Manti and points on Sanpete 8:00 a m. Valley
No. 31-For Provo. Nephi and 5:00 p m. Lynn
No. 1-For Los Ang 1 and 1n- 2:30 p m
No. 1-For Los Ang 1 and 1n- 2:30 p m
termediate Points
No. 35-For Nephi an Interme-11:30 p m
diate Points

ARRIVE ALLY. ARRIVE ALLY.

No. 2-From Los Angeles and 6:38 a m
Intermediate Points

No. 33-From Lyan, Provo and 9:50 a m
Intermediate Points

No. 39-From Manti, Nephi and 1:30 p m
Intermediate Points

No. 34-From Nephi, Provo and 5:40 p m
Intermediate Points

No. 6-From Tinite District and 6:00 p m
Intermediate Points

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ARRIVE.

No. 4-From Ogden, Chicago,
Omaha, St. Louis, Kansas
City and Denver
No. 8-From Ogden, Portland,
Butte, and San Francisco.
No. 6-From Ogden and intermediate points
No. 11-From Ogden, Cache
Valley and intermediate
points
No. 2-From Ogden, Chicago,
St. Louis, Kansas City,
Omaha, Denver and San
Francisco
No. 9-From Ogden, Cache
Valley, Butte, Portland and
San Francisco
DEPART.

DEPART.

No. 5-For Ogden, Omaha.
Chicago, Denver, Kansas 7:10 a m

No. 7-For Ogden, Portland.
Butte, San Francisco and intermediate points

No. 1-For Ogden, Omaha.
Chicago, Denver, Kansas
City, St. Louis and San 1:40 p m DEPART

No. 11-For Ogden, Cache Valley and intermediate points.
No. 2-For Ogden, Denver,
Kansas City, Omaha. St.
Louis and Chicago
No. 9-For Ogden, Cache Valley, Butte, Erlena, Portland
San, Francisco and intermediate points.

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Note—The train numbers shown shove are Oregon Short Line train numbers and do not apply to the Southern Pacific west of Ogden, or the Union Pacific east thereof.

DENVER & RIOGRANDI RAILROAD

CURRENT TIME TABLE. In Effect May 21, 1905. LEAVE SALT LAKE CITY.

No. 13 for Ogden 19.25 A. M.

No. 8 for Denver and East 5.39 A. M.

No. 2 for Denver and East 5.39 P. M.

No. 4 for Denver and East 8.90 P. M.

No. 11 for Ogden and local points6.35 P. M.

No. 12 for Heber Prov and

Marysvale 5.90 P. M.

No. 5 for Provo and Eureka 5.90 P. M.

No. 5 for Provo and Eureka 5.90 P. M.

No. 1 for Ogden and West 11.19 P. M.

No. 1 for Ogden and West 11.25 A. M.

No. 102 for Park City 8.15 A. M.

No. 102 for Bingham 8.10 A. M.

No. 114 for Bingham 8.10 A. M.

ARRIVE SALT LAKE CITY ARRIVE SALT LAKE CITY. No 12 from Ogden and local

No. 12 from Ogden and local points. 9.

No. 5 from Denver and East. 10.

No. 1 from Denver and East. 11.

No. 3 from Denver and East. 11.

No. 3 from Denver and East. 11.

No. 3 from Denver and East. 11.

No. 4 from Ogden and West. 3.

No. 4 from Ogden and West. 3.

No. 5 from Eureka and Provo. 10.

No. 101 from Park City. 5.

No. 105 from Park City. 5.

No. 105 from Park City. 5.

No. 115 from Bingham. 10. PERFECT DINING CAR SERVICE.

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Trains to Sultair Beach.

Time Table in Effect May Jist.

Leave Sait Lake. Arrive Sait Lake.

No. 2 19:60 a. m. No. 1 11:30 p. m.

No. 5 2:00 p. m. No. 2 2:20 p. m.

No. 5 3:00 p. m. No. 5 4:30 p. m.

No. 5 4:00 p. m. No. 5 4:30 p. m.

No. 10 5:00 p. m. No. 7 5:30 p. m.

No. 10 5:00 p. m. No. 11 7:20 p. m.

No. 12 4:00 p. m. No. 11 7:20 p. m.

No. 14 7:00 p. m. No. 13 5:20 p. m.

No. 15 3:00 p. m. No. 13 5:20 p. m.

No. 16 3:00 p. m. No. 17 10:20 p. m.

No. 27 10:30 p. m. No. 17 10:20 p. m.

*Sunday last train leaves Sait Lake at \$1:00 p. m. and Saitsie 10:30 p. m.

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